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CHRISTIAN MESSENGER.

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[NO. 7.]

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

FROM THE RELIGIOUS REMEMBRANCER.

A Pastoral Letter from the General Assembly of the Presbyterian Church in the United States of America, to the Churches under their care.

The General Assembly of the Presbyterian Church in the United States, to the Churches under their care, wish grace, mercy, and peace, from God the Father, and from the Lord Jesus Christ.

VERY DEAR BRETHREN—Assembled by the good providence of God, as the Supreme Judicatory of our Church, we are constrained to address you, and to endeavour to impart to you some of those views and feelings to which our counsels have given rise, and which are suggested by the present aspect of the Church and of the world.

From the printed "Narrative of the State of Religion within our bounds," which accompanies this address, you will learn, that, although, we have heard of some facts which are matter of regret and humiliation, "the general aspect of the Church of God, has never been more favourable, within our knowledge, than at the present time." The gradual increase of gospel light; the extension of the blessings of education to all classes and ages; the growing diffusion of missionary zeal and exertions; the rapid multiplication of Bible Societies, and, through their instrumentality, the wonderful spread of the knowledge of the word of life in languages and countries hitherto strangers to the Sacred Volume; the numerous associations for evangelical, benevolent and humane purposes, which have arisen, and are daily arising, in every part of our bounds; and above all, the converting and sanctifying influences of the Holy Spirit, which have been poured out, for some time past, and especially during the last year, in many of the congregations belonging to our communion: form an assemblage which cannot fail to be in a high degree interesting and animating to the friends of pure and undefiled religion; an assemblage, which, while it gratifies for the present, the pious and benevolent heart, must excite the most precious hopes for the future. Such mighty plans of benevolence; such wonderful combinations; such a general movement of mankind, in promoting the great cause of human happiness, were, surely, never before witnessed! The days of darkness, we fondly hope, are passing away; and the period drawing nigh, when the angel bearing the trumpet of the everlasting Gospel, shall carry his holy life-giving message to every kindred, and people, and nation, and tongue.

The General Assembly, standing, as it is their privilege to do, at the confluence of so many streams of information on these great subjects, while they communicate a summary of this information to the churches under their care, desire to accompany it with a word of affectionate exhortation, the object of which is to engage every heart and every hand, in promoting to the utmost of their power the interests of that kingdom, which is *not meat and drink, but righteousness and peace, and joy in the Holy Ghost.*

At such a period, dear brethren, let it be impressed upon the mind of every member of our Church, that we are called to humble, diligent, persevering exertion. Much has been done; but much more remains to be done; and much, we hope, will be done by us. Every day makes a demand upon the time, the affections, the prayers, the property, and the influence of the people of God, which it would be ingratitude, cruelty, nay, treachery, to repel. Let every one, then, in his place and proportion, endeavour daily to add something to the common amount of effort to *prepare the way of the Lord.* No one can tell how much it may please the Sovereign Disposer of events to accomplish by means of the humblest exertions. This, however, we know, that those who are *stedfast, unmoveable, always abounding in the work of the Lord, shall find that their labour is not in vain in the Lord.*

Let the Ministers of the Gospel in our communion, be every where found engaged in preaching the truth, as it is in Jesus, with affectionate zeal. Let them go before their people in every holy example, and in every pious and benevolent exertion. Let it be manifest to all, that they seek *not their own, but the things which are Jesus Christ's.* Surely there never was a time when the watchmen on the walls of Zion were more solemnly bound to give themselves wholly to their work; or when they had more encouragement to plan and labour for their Master's honour! Surely there never was a time, when those whose duty it is to guide the exertions of their fellow-men, had more reason to feel their responsibility, and to ask for wisdom and strength from above! Let ministers take great and comprehensive views of the signs of the times, and the prospects of the Church! and while they point out the way to those who are willing to be *workers together with God*; let it be seen that it is their *meat and drink* to share in the labours as well as in the rewards of the Redeemer's kingdom.

Let all the members of our Churches consider themselves as called upon in their several stations, to do something; to do much for Christ. Millions of our race are still sunk in ignorance and depravity. Dark and waste places abound, even in our most populous and enlightened neighbourhoods, and still more in the remote portions of our Church. In very large districts within the United States, there are no Bibles, no Sabbaths, no Sanctuaries, none to shew men the way of Salvation. Can a single heart be unimpressed, or a single hand idle, while such calls for compassion and exertion abound? No, brethren; these obligations, we trust, are too tender not to be felt; these calls too solemn not to be heard. Be

entreated then with one accord, to come forward to the help of the Lord against the mighty. Embrace every opportunity, to the extent of the ability which God has given you, to form, and vigorously to support, Missionary Associations; Bible Societies; plans for the distribution of religious tracts; and exertions for extending the benefits of knowledge, and especially of spiritual knowledge, to all ages and classes of persons around you. Exert yourselves, individually, and in combination, to oppose all those degrading and destructive vices over which we have so long had reason to mourn. Endeavour by your example and your influence, to discourage the unnecessary use of spirituous liquors; to promote the sanctification of the Lord's day; to guard against a criminal conformity to the world; to promote a general attendance on the means of grace; and to advance the great interest of truth, purity, and righteousness, in all manner of conversation.

In these hallowed labours, let none refuse to join. It is among the distinguished glories of the nineteenth century, that **PIOUS FEMALES** are more extensively associated, and more actively useful, in promoting evangelical and benevolent objects, than in any former period of the world. Let them go on with increasing activity and ardour in these exertions, so worthy of *women professing godliness*, and so useful to mankind. And let them, by precept, as well as by example, train up their daughters in principles and habits so well calculated to elevate the female character, and to enlarge the sum of human happiness.

Let not even **LISPING CHILDHOOD**, or **TENDER YOUTH**, be idle. Let every *Bible Class*, every School association, every employment which brings your beloved children together, be made a medium for conveying to their minds that benign impression, which shall enlist them on the side of truth and of the church of God, from the earliest dawn of reason. Happy congregations, happy families, in which even *babes and sucklings*, shall be taught, as in times of old, to sing—*Hosanna to him that cometh in the name of the Lord, Hosanna in the highest!*

In a word, let your plans of carrying on these works of piety and benevolence, embrace every class and every age; and be pursued with growing ardour, until every congregation within our bounds shall be completely organized for exertion to promote the temporal and eternal welfare of men: until every heart that can lift a prayer to the throne of grace, and every hand that can cast a mite into the treasury of God, shall be fully engaged in this mighty effort of christian charity. Until *the desert shall rejoice, and blossom as the rose*; until men, under the reign of millennial glory, (we trust not far distant,) shall live together as brethren indeed, having no other wishes than to promote their common happiness, and to glorify their common God.

To these efforts in behalf of the cause of Christ, join fervent, united **PRAYER**. We need not remind you, brethren, that all Zion's blessings come down from her King and Head; and that he *will be inquired of* by his people to do for them that which they need

and desire. We are persuaded that all those periods and churches which have been favoured with special revivals of religion, have been also distinguished by **VISIBLE UNION AND CONCERT IN PRAYER**. We entreat you, brethren, to cherish this union and concert. We especially exhort you to pay renewed and more solemn attention to the **MONTHLY CONCERT IN PRAYER** recommended by a former Assembly, and so generally and happily observed. Has not the Saviour promised, that if any two of his people agree as touching any thing which they desire, he will grant their request? What blessings then, may we not hope will be shed down upon the Church, when the thousands of our Israel are found bowing together, before the throne of mercy, saying, *for Zion's sake we will not hold our peace, and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.*

Endeavour to maintain a **SPIRIT OF HARMONY WITH ALL DENOMINATIONS OF CHRISTIANS**. While you *contend earnestly for the faith once delivered to the saints*, and bear a faithful testimony to the Apostolic doctrine and order, which we profess to receive; let no bigotry, or prejudice, no party rancour or offensive crimination, pollute your testimony. Remember that the period is approaching, when all real Christians shall see eye to eye; when they shall be united in opinion as well as in affection. Cherish now the sentiments which correspond with this delightful anticipation. *Let all bitterness, and wrath, and evil speaking, be put away from among you, with all malice;* and continually look and pray for the happy period when believers of every name shall agree to act together upon the great principles of our common salvation.

Finally, dear brethren, be **UNITED AMONG YOURSELVES**. If you desire to profit by your spiritual privileges; if you hope to be instrumental in promoting the cause of Christ, or to be honoured with his blessing; cherish harmony of affection, and union of effort. Besides the common bonds of Christian love, which unite the great family of believers; the ministers and members of the Presbyterian Church are cemented by a compact which every honest man cannot fail to appreciate. We mean the "Confession of Faith" of our church. While we believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, we do also, if we deal faithfully with God and man, sincerely receive and adopt this confession, as containing the system of doctrine taught in the Holy Scriptures. Let us adhere to the standard with fidelity; and endeavour to transmit to our children pure and undefiled, a treasure, which our Fathers at great expense have, under God, bequeathed to us. But while we hold that *form of sound words* which we have received, let us guard against indulging a spirit of controversy, than which few things are more unfriendly to the life and power of godliness. It is never necessary to sacrifice charity, in order to maintain faith and hope. That differences of opinion, acknowledged on all hands, to be of the minor class, may and ought to be tolerated, among those who are agreed in great and leading

views of divine truth, is a principle on which the godly have so long and so generally acted, that it seems unnecessary, at the present day, to seek arguments for its support. Our fathers, in early periods of the history of our church, had their peculiarities and diversities of opinion; which yet, however, did not prevent them from loving one another, from cordially acting together; and by their united prayers and exertions, transmitting to us a goodly inheritance. Let us emulate their moderation and forbearance, and we may hope to be favoured with more than their success.

The great adversary will, no doubt, be disposed to sow the seeds of discord and division among you. But resist him in this, as well as in all his other insidious efforts. Surely those who can come together on the great principles of our publick Standards, however they may differ on non-essential points, ought not to separate, or to indulge bitterness or prejudice against each other. Dear brethren, "let there be no divisions among you; but be perfectly joined together in the same mind, and in the same judgment. Follow the things which make for peace, and the things whereby ye may edify one another. Behold how good, and how pleasant it is for brethren to dwell together in unity! Brethren, farewell, love one another, for love is of God, and every one that loveth is born of God, and knoweth God. Be of one mind; live in peace, and the God of love and of peace shall be with you." AMEN!

Signed by order of the General Assembly,

JONAS COE, *Moderator.*

RELIGIOUS INTELLIGENCE.

FOREIGN.

Report of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others; and now carried on under the direction of the Methodist Conference.

(Continued from p. 89.)

The following extract from the minutes of the Antigua district meeting, will give a brief view of the spiritual state of the mission, in the different islands.

"In Antigua, true piety increases. The comforts resulting from a life devoted to God, are happily experienced by many; while others are longing for brighter evidences of the divine favour. Many have cast in their lot among us, in the country; but in *St. John's* comparatively few, though the congregations are very large. However, we trust, we shall see better days in *St. John's*.

"In *St. Christopher's* our prospects are encouraging; and we have reason to believe that true piety is increasing.

"In *Nevis*, the work of God is prospering. The increase in our society would, no doubt, have been greater, had there been two missionaries to labour there.

"*In Tortola*, the cause does not prosper; many members have been excluded, in the course of last year. We hope, however, that the cutting off of so many unfruitful branches will, by the blessing of God, tend to the good of those which remain. And as the restraint, which prevented the slaves, upon several estates, from attending our chapel, is about to be removed, we anticipate better days.

"*St. Vincent*. In Kingstown the congregations are large, respectable, and serious. There seems to be a growing attention to the word: and we believe the work in general has been deepening. Having fixed our habitations, to windward, and to leeward, and introduced additional means, the work has in some measure prospered in both these places, and our prospects are pleasing."

The following is an extract of a letter from one of our missionaries on that island:—

"After returning to *St. Vincent*, in February, 1815, with my worthy colleagues, Messrs. Dace and Boothby, we judged it most eligible, as our field of labour was so very extensive, to fix our residence in three different parts of the island, viz. in towns to windward, and to leeward. My station was to the windward quarter, about 16 miles from *Kingstown*, where we had not a building of any kind, that we could call our own. On mentioning my intention to a gentleman there, who has received the missionaries into his house, for more than twenty years, he very kindly gave me permission to reside in a house belonging to him, until we could erect one.

"Our societies in those parts consisted of about 800 members, *all slaves*, with the exception of *two or three*, and the greater part of them *Africans*. As they had been visited but once a fortnight, their religious advantages had been very few. They were much rejoiced at my going to reside among them. When week-night preaching was established, the sacrament regularly administered, and the various branches of our *wholesome discipline* attended to, God began to revive his blessed work. Numbers cast in their lot among us, resolved to forsake sin, and with God's people to live and to die: and genuine piety, I believe, was deepened in the hearts of many of the members. The work, it is true, was but superficial with some; and indeed, this is not to be wondered at, when we consider the great disadvantages under which they laboured, arising from their ignorance of our language, having been but a few years from Africa; and for want of *experienced leaders*, who have both *time and ability* to assist me. Every Sabbath I was employed, from morning till evening, preaching, meeting societies, receiving new members, &c. having scarcely leisure to take a little bread and water, till I returned home in the evening. But praised be the Lord, he gave me strength proportioned to my day, and I beheld his work prospering throughout the year: so that, when we left the island, for the district meeting, our 800 members amounted to 1100. Upon the whole, I believe, that true religion is now in a far better state than it has ever been since the gospel was planted there.

"I believe the work is going on well, throughout the island. In the leeward part we had began to erect a new chapel, which I suppose is finished by this time. It may truly be said, that those fields are white to the harvest, but the labourers are few. Besides these extensive fields of labour in the island of *St. Vincent*, there are a number of *small islands* or *quays*, in its neighbourhood; some of them containing upwards of 1000 inhabitants, the greatest part of whom never, I believe, heard a gospel sermon. *They have no minister, nor any thing like the publick worship of God, among them; nor have I been able to learn that they ever had.* What a lamentable case is this, so many souls perishing for lack of knowledge!

"In *Barbadoes*, the state of religion is very low; which may in part be attributed to the want of a regular supply of missionaries to preach.

"In *Grenada*, our congregations continue to be large, respectable, and deeply attentive; and the society is considerably improved. In the course of this year, a few of our members have entered into the liberty of God's children; and among those who have believed, there is a general quickening, so that they are become more diligent and circumspect. We have also a pleasing prospect of greater good."

Mr. LILL, in a letter of the 18th of April last, writes as follows, respecting the state of the mission in this island:—

"Being appointed for *Grenada*, I arrived here on the 24th of February last. I found the society, though but few in number, most of them truly alive to God, and the congregations large and attentive. My worthy predecessor, Mr. DIXON, had been very useful here, in reviving the work; and (all glory be ascribed to God, who alone can give success!) our prospects continue to brighten. Prejudice is dying away, and numbers now attend our preaching, who are obliged to stand in the open air, exposed to the night dews; for want of room in the chapel. It is my intention to open a subscription, in order to see what money we can raise towards the erection of a new chapel, for the old one cannot be enlarged."

In *Trinidad*, the members of society are in a good state, and the congregations are regular and attentive. We have reason to conclude, that were the restrictions of the government removed, more abundant good would be done.

In the above statement, *St. Bartholomews*, *Dominica*, and *Demerara*, are omitted; we suppose, partly owing to the absence of the preachers at the district, and from affliction. We are happy to find, that in *Dominica* they have had some addition to the society; and of *Demerara*, Mr. TALBOYS writes:—

"We have in society, six whites, and 358 coloured and blacks; which is an increase of 318, since the last accounts. The society is in a good state. We enjoy peace in our borders; love appears to be the cement that binds us together, and the people appear to be growing in grace, and in divine knowledge."

AMERICAN MISSIONARIES IN INDIA.

Extract of a letter from MRS. JUDSON, dated RANGOON, May 10, 1816, to a lady in Beverly (Massachusetts.)

MY DEAR MRS. LOVETT—The sun of another holy Sabbath has arisen upon us, and though no chiming of bells has called us to the house of God, yet we, two in number, have bowed the knee to our Father in Heaven, have invoked his holy name, have offered him our feeble praise, have meditated on his Sacred Word, and commemorated the dying love of a Saviour to a perishing world. Inestimable privileges! not denied even in a land where the prince of darkness reigns!

Since worship, I have stolen away to a much loved spot, where I love to sit and pay the tribute of affection to my lost darling child. It is a little enclosure of mango trees, in the centre of which is erected a small bamboo house on a rising spot of ground, which looks down on the new-made grave of our infant boy. Here I now sit; and though all nature around wears a most romantick, delightful appearance, yet my heart is sad, and my tears frequently stop my pen. You, my dear Mrs. Lovett, who are a mother, may *guess* my feelings; but if you have never lost a first born, an only son, you cannot know my pain. Had you even buried your little boy, you are in a christian country, surrounded by friends and relatives who could sooth your anguish, and direct your attention to other objects. But behold us solitary and alone, with this one single source of recreation! Yet this is denied us, this must be removed, to show us that we need no other source of enjoyment but God himself. Do not think, though I thus write, that I repine at the dealings of Providence, or would wish them to be otherwise than they are. No: "though he slay me, I will trust in him," is the language I would adopt. Though I say with the prophet, "Behold and see if there be any sorrow like unto my sorrow," yet I would also say with him, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." God is the same when he afflicts, as when he is merciful. Just as worthy of our entire trust and confidence now, as he was when he entrusted us with the *precious little gift*. There is a bright side even in this heavy affliction. Our little Roger is not lost. The little bud which began to open into a beautiful flower, is now rapidly expanding in a more propitious clime, and reared by a more unerring hand. He is now, I doubt not, in the immediate presence of that Saviour of whom he was ignorant in this world, and

"Adores the grace that brought him there,
Without a wish, without a care;
That wash'd his soul in Calvary's stream,
That shortened life's distressing dream.
Short pain, short grief, dear babe, was thine,
Now joys eternal and divine!"

Who would not, from motives of gratitude, love a Being who has made such provision for a perishing world! who can, on account of

the merits of the Redeemer, consistently with his own perfections, raise polluted sinners from the lowest state of degradation, and make them fit for the enjoyment of himself. "They who know thy name, will put their trust in thee."

June 14. I have just been reading over your kind, affectionate letter, for which I sincerely thank you. I should have answered it before, but multiplicity of business prevented. You ask, my dear Mrs. Lovett, "Is not the mission attended with more difficulties and dangers than you anticipated?" I answer, Perhaps they are of a different kind from what I formerly imagined. As it respects real personal suffering, I have never realized more than I anticipated; or rather, I have felt a greater support under trials than I expected. But the almost insurmountable difficulty of acquiring a foreign language and of communicating religious knowledge to the dark mind of a heathen, cannot be known by any but those who make the trial. In a short time one can get enough of a language for common use. But to think, to reason, and to get hold of the little connexions and idiom of a language entirely different from one's native tongue, is quite another thing. Then after the language is in a tolerable degree acquired, new terms must be invented to give them right ideas of a being of whom they are entirely ignorant. But the difficulties do not stop here. The mind in its native state is slow to receive new ideas. Very little can be received at a time, and that little constantly repeated, or it is soon obliterated. But even when truth is received and retained, if it is received with a notion that self has no concern in it; it has no effect. O how utterly impossible it is that these Burmans can be converted by any other than the power of God. This is our only hope; this alone keeps us from discouragement and despair, and will continue to encourage us, so long as we have such examples of distinguishing power and grace before us as the conversion of the Otahiteans. The conversion of a nation wholly idolatrous is not the work of a day or year. Though it is infinitely easy for God to effect it even in so short a time; yet he has not seen fit thus to operate, nor have we any reason to hope that he will vary so far from his usual method of operation. The Scriptures must be translated, Tracts circulated, Schools established, and a spirit of inquiry excited, before we can hope to see any essential alterations. The natives must have time to examine the effects of a new religion by observing the conduct of the missionaries, before they will be willing to renounce their old. Alas, what can one single missionary do in a country where thousands are needed! And yet, should a host of missionaries arrive, it might at once destroy this little beginning, by exciting the suspicions of the natives (naturally jealous) and occasion a total banishment of every missionary. Thus we are compelled to see the miseries of this people, groping in thick darkness, without being able to relieve them; and knowing also it must be some time before any thing can be effected. But, my dear Mrs. Lovett, we are not idle; we feel we have but one object on earth, and we make every thing bend to this. Mr. Judson has completed

a Tract (a summary of the Christian religion) and a Grammar in the Burman language, which are now ready for printing. He had also got some way in the translation of the Scriptures, when he was taken with a violent pain in his head and eyes, which obliged him to lay by his studies of every kind. Sometimes I read to him in Burman, and sometimes his teacher attends him; but even this so much affects his head, that he can bear it but a little while at a time. This we consider a heavy affliction. We are seriously contemplating a voyage to Bengal, hoping that the sea air, or some medical advice, of which we are here deprived, may be beneficial, and restore him to health. But we are not determined. We dread another voyage to sea, as well as the loss of time, which will be a natural consequence of going. I must now finish this long letter, requesting you will follow my example in its length. Remember us affectionately to Capt. Lovett and all our Beverly friends. That we may meet in heaven and spend an eternity together, is the sincere prayer of

Your affectionate

NANCY JUDSON.

DOMESTICK.

First Report of the New-York Sunday School Union Society, for the year ending February, 1817.

(Concluded from p. 93.)

Whether the Committee contemplate the effects which have resulted from the establishment of this Society, or the kind dispositions manifested by the friends of humanity and religion, they feel that there is much reason to be animated and encouraged. The experience of a year has shown that the plan of the Society is well adapted to its object, and that the object may be prosecuted here to a degree far beyond what was at first supposed. It has appeared that there are multitudes of uninstructed children and adults, of whose education there is no hope but from the Sunday Schools; multitudes who are willing to incur the restraints, and perform the tasks to which they are subjected as scholars, and who glory in the privileges which they enjoy as learners. And instead of detracting from the usefulness of the publick free schools of the city, the Committee have been assured, that large accessions have been made to those schools in consequence of the exertions of this Society.

The way is now prepared for this Society to prosecute its beneficent object, without the risk of experiment, or the hazard of opposition. The numerous institutions of the same nature, already formed in almost every State in the Union, inspire the hope that the Sunday School system will, at no distant period, shed its blessings upon every city and neighbourhood in the country, and gain the esteem and patronage to which it is entitled.

The Committee are able to present but a very imperfect notice of the Sunday Schools which have been established in other places. Reports, containing ample evidences of the necessity of instituting such schools, and of their various practical benefits, have been re-

ceived from the Sunday School Societies of Bedford, Kingston, (Ulster County,) and New-Burgh, in this state; Elizabethtown, Newark, and Rensom, in New-Jersey. Information has been received of the establishment of Sunday Schools in Salem, Charlestown, Boston, Providence, Newport, Hartford, New-Haven, Hudson, Albany, Troy, Princeton, Trenton, Philadelphia, Baltimore, Washington, Petersburg, Charleston, Savannah, and other places too numerous to mention; all of which are represented to be in a prosperous state. These schools, so far as the Committee are informed, are conducted in the same manner as those connected with this Union. They have been attended with unexpected success, and have deeply interested the publick attention. In addition to the above, the Committee are happy to allude to the numerous schools established in this city, by the "New-York Female Union Society for the promotion of Sabbath Schools," whose operations commenced somewhat earlier than those of this Association, and whose exemplary and successful efforts for the education and improvement of female children and adults, are known to the publick.

Let us regard these institutions as auxiliaries to our object, and incitements to our zeal. They invite us to a prospective view of what will be accomplished in the progress of the Sunday School system in this country. They warrant the belief, that the enlightened inhabitants of this land will hasten to secure all the benefits which this system can confer. Like their fellow-workers abroad, they will cherish Sunday Schools as pioneers to their extended and successful efforts to disseminate the Scriptures. They will foresee, as a result of this system, the continuance of civil and religious liberty, which, from a form of government adapted to secure that blessing to the country, is so dependent on the intelligence, the morality, and the happiness of the lower classes of Society.

But what has been achieved, is enough for our encouragement. The advancement of the cause during the past year, is calculated to astonish us, rather than to depress our hopes. Who of us at our first meeting would have ventured to predict, that in twelve months we should see in the Schools of this Union, and those of the Female Union Society of this city, more than 5000 Sunday scholars; and that the talents of 500 persons would be employed in their literary and religious cultivation? It may perhaps surprise those unacquainted with the subject. But there is a genius in these institutions which attracts, conciliates, and subdues; which softens the asperities of untutored nature on the one hand, and relieves the benefactor's heart from the invidious restrictions of custom, in the exercise of mercy. Religion, which characterises the instructions, sanctifies the proceedings of the schools, points to objects to be attained, and hopes to be realized, which awaken and pre-possess the feelings, and stimulate the energies of the soul. The religion of the Bible, which, as by the common consent of mankind, is now looked to for the guardianship and security of the social and civil, as well as the immortal interests of man, is the religion of the Sunday Schools, and the basis of the system. This religion, em-

bodied as it is in the lessons, and infused into the very forms of these schools, is adequate to all the transformations of heart and life, and to all the direct and collateral blessings, expected from them. Where this religion exerts her influence over the concerns of human society, or over the dispositions and conduct of an individual, the beneficent effects are seen and acknowledged. Like the light of heaven; her benefits are proffered freely and equally to all. She invites the sons of indigence and of plenty to the same feast, calls them to the same felicity, offers them blessings which they equally need, and makes them conscious of responsibilities from which none are free. Connecting the present temper and conduct of man with the high relations and destinies of eternity, she commands his reverence of her sanctions, and binds his conscience by her precepts; while her solaces and hopes allure to duty and facilitate obedience. While our Sunday School exertions are founded in this religion and pervaded by it, their effects, whether immediate or remote, will assuredly be good. Let us then go on our way rejoicing, nor deny ourselves the anticipation, that Sunday Schools, from their fitness to that end, will hold their ascendant rank among the means, which are to usher in the day of millennial light, and universal righteousness and peace.

In behalf of the Committee,

ELEAZER LORD, Secretary.

New-York, February 24, 1817.

FROM THE RELIGIOUS INTELLIGENCER.

THE AMERICAN INDIANS.

Among the efforts of Christians at this day those which respect the propagation of the gospel among the heathen, hold a pre-eminent place. In many parts of Asia and Africa, and in some of the islands of the sea, the standard of Christ is erected, and the work of redeeming love begun. The feet of them who bring good tidings of good, who publish salvation, are seen upon the tops of the mountains, and the voice of the trumpet proclaiming "Peace on earth and good will to men" is beginning to gladden the hearts of many who dwell in the wilderness and solitary place. In the enterprise of mercy thus begun, every friend to God and man will rejoice to bear a part. But while the attention of Christians, in this and other parts of the world, is excited in behalf of those heathen who dwell in the remote parts of the earth, there seems an obvious inconsistency in neglecting the thousands of Indians, who dwell in our own country. However important the acquisition of this country by civilized people may be to the world, it cannot be denied, that the event itself has been a prolifick source of ruin and death to the Indians. Instead of receiving from our hands the Bible, and with it the blessings of civilization and Christianity, most of them have been poisoned with our vices, and rendered ten fold more the children of the Devil than ever they were before. Is it not time this order of things was reversed? How much longer shall Christians slumber and leave this important field to be occupied,

as it long has been, by the emissaries of darkness? Surely the work of doing good to them, if done at all, must be done soon, or they will all have fled to the valley of the shadow of death. "We are driven back," said an old warrior, "until we can retreat no further; our hatchets are broken, our bows are snapped, our fires are nearly extinguished; a little longer, and the white men will cease to persecute us, for we will cease to exist."

It cannot fail to gratify the feelings of all good men, to learn that the very respectable Society in this country, The American Board of Commissioners for Foreign Missions, have resolved to undertake the work of introducing civilization and the Christian religion among the aborigines of our country, upon an extensive scale, and they hope upon efficient principles. Their great object will be to effect a revolution of character and habits in the rising generation, by instituting schools, and agricultural and mechanical establishments, under the direction of pious teachers and Christian Missionaries.

The foundation has already been laid for such a system of exertions in the Cherokee tribe of Indians, situated in the south west part of the United States, and containing twelve thousand souls. The Rev. Cyrus Kingsbury has been sent out to make inquiries and preparations for the undertaking, and to superintend all its concerns. Two approved and pious young men from the state of New-York, with their wives, have been associated with him as teachers.

The Government of the United States, to whom the object has been submitted, has given a gratifying and very encouraging assurance of its patronage. At the commencement of the undertaking, however, the executive did not think it expedient to furnish so extensive aid as would be justified when, by actual experiment, the plan should have proved to be practicable.

To make the establishment complete, it was necessary, in addition to the aid to be derived from the government, to advance a very considerable sum of money, which it was not in the power of the American Board to advance, consistent with other previous and urgent demands. To save the mission from embarrassment, and also to excite a more general interest to the subject, the Prudential Committee of the Board thought proper to appoint an agent to this particular service; and accordingly addressed a letter of Commission to Mr. Elias Cornelius, about the close of December last. This agent entered upon the service about the middle of January following, and commenced his solicitations in New-Bedford in Massachusetts; after which, several towns were visited in Rhode-Island and Connecticut with the following success:—

| | |
|---|----------|
| New-Bedford (\$60 of which were given by the Friends) | \$104 59 |
| Newport, | 30 20 |
| Bristol, | 101 17 |
| Providence, | 219 93 |
| Norwich, 1st Society, | 32 |
| Chelsea, | 36 30 |

| | <i>Amount brought forward,</i> | |
|--|--------------------------------|-----------------|
| New-London, | | \$524 19 |
| Middletown, | | 88 12 |
| Weathersfield, 1st Society, | | 82 04 |
| Stepney, | | 33 63 |
| Hartford, raised by subscription, viz: | | 19 59 |
| From Gentlemen, | 158 35 | |
| From Ladies, collected by Misses N. Perkins, H. and M. Whiting, H. Chester, E. Morgan, C. Wells, and by the Agent, | 136 94 | \$295 29 |
| In addition to this, jewelry was given estimated at | \$5 50 | |
| Farmington, | | 40 19 |
| Torrington, subscribed, | | 42 83 |
| From various persons in different places, | | 5 33 |
| Total, | | <hr/> \$1131 21 |

The interest excited in those places where the subject has been proposed, has been very great. The plan itself, the means of accomplishing it, and the prospect of final success, have been such as to stimulate nearly all who have heard, to action.

In Hartford, a donation was received from the children of a school, enclosed in a letter, with the following beautiful lines from the pen of a Lady in that place, who has frequently graced our pages, and whose Muse is beginning to be well known in this country. The lines are the address of the children of the school.

We, numbered with Instruction's train
Who grateful all her precepts mark,
Remember those whose minds remain
Uncultur'd, desolate and dark.

We, who are taught with active hands,
The arts of industry to know,
Pity those weak degraded bands
Of want, and indolence and woe.

We, who amid the joys of home,
With dearest, kindest friends repose,
Sigh for the wandering tribes that roam
Dejected to life's dreary close.

We, who may read the Holy Word,
Enjoy the Sabbath's peaceful rest,
Trust in the merits of our Lord,
And be through his atonement blest:

Lament for those whose blinded eyes
In more than midnight darkness grope,
Pay the dark idol sacrifice,
Yet find nor comforter, nor hope.

These are our brethren: and our prayers
With your divine exertions blend,

That God would prosper all your cares,
And show to them the sinner's Friend.

On Sabbath evening last the agent of the Board delivered a sermon on the subject in the Rev. Mr. Merwin's meeting-house, to a large and very attentive audience. During the present week, subscriptions have been obtained to the following amount:

| | |
|---|----------|
| From gentlemen in the town and vicinity, | \$150 32 |
| From members of the faculty of Yale College, | 23 |
| From the ladies in town and vicinity, collected by Misses W. A. Daggett, M. Daggett, N. Hotchkiss, S. Whittlesey, J. Atwater, F. Lines, E. Church, and the Agent, | 131 06 |

\$304 38

The whole sum now raised for this interesting object, is fourteen hundred and thirty-five dollars and fifty-nine cents. From an estimate, made by Mr. Kingsbury, and approved by the Prudential Committee, it appears that about two thousand dollars more will be necessary to complete the establishment in the Cherokee nation for the present. As soon as this establishment is made and fairly in operation, they intend making others in other tribes, as means for the purpose shall be afforded. Many persons of approved piety and talents, are offering themselves for the service, particularly as *missionary schoolmasters*; and nothing but a want of pecuniary resources, now prevents the Committee of the Board from making two new missionary establishments among the Indians of this country. To the Christian publick the appeal is now made: Shall these means be withheld? Let those to whom God has given this world's good, remember how great and solemn is that responsibility which rests upon them. Without the means, the work *cannot* be executed. To you God has entrusted those means. For you, under God, it is therefore to decide whether the object shall be accomplished or not.

May we not hope, that wherever the Agent of the Board, or other Agents, employed for the same purpose, shall present this subject, the hands of all will "*be opened wide*" to support it?

It is understood Mr. Cornelius, has received directions from the Prudential Committee to proceed to solicit for the same object, in several places south of New-England.

MISCELLANEOUS.

FROM THE MONTHLY MAGAZINE.

THE CHURCH-YARD.

BROODING, the shades of darkness hang,
O'er the still sullen house of death;
Nature is hush'd; no zephyr's breath
Disturbs the dull and heavy scene.

'The moon appears, the light returns,
But not the cheering light of day;

'Tis a cold light of transient stay,
No warmth the borrow'd moon-ray yields.

Its silver beams rest on the tombs,
But enter not the grave's confines;
There neither sun nor moon-light shines,
But blackest night for ever dwells.

The joy and grief of ages past,
The father's hope, the widow's stay,
The fear, and hopes of former day,
Are mingled in one common mass.

Why are the dead reserv'd with care?
I see each narrow house confin'd
Or with the briar or willow bind,
Or marble monument inscribed?

'Tis the bright hope the Bible gives,
That Death shall render back his slain,
And all the dead shall live again,
That teaches thus to guard their dust.

This store house of the dead shall ope,
And all that sleep in dust shall wake;
When the archangel's trump shall shake
The deep foundations of the earth.

DANIEL COPSEY.

Braintree, May 29, 1816.

SUNDAY SCHOOLS.

Sunday Schools have been sometime in successful operation under the care of the different religious Societies of this City, and now contain several hundred youth of both sexes, who are making pleasing progress in knowledge and virtue.

Two more similar Schools have just been organized, one of which is conducted by males and the other by females. Ed.

TO CORRESPONDENTS.

We have received the communication signed "Z." but must unavoidably postpone its insertion till next week.

Letters to the Editor from abroad, *post paid*, will be thankfully received.

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